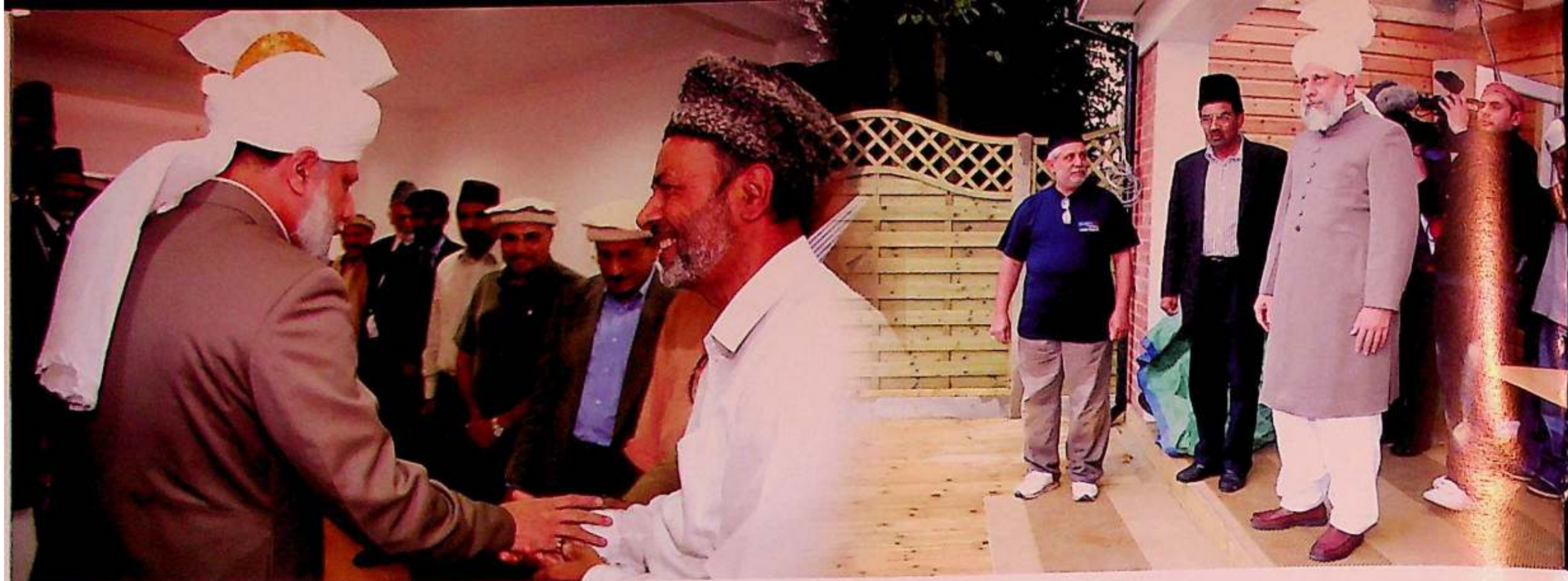
Magazine of Majlis Ansarullah UK

ANSARUDDIN

July-August 2007 Vol.4 No.4 Wafa-Zahoor 1386



Hadhrat Ameer-ul-momineen Khalifatul Masih V inaugurated Majlis Ansarullah UK Guest House "**SARAI ANSAR**"



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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Content

Editorial Board

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Editorial

Under the directive of Hadhrat Khalifahtul Masih The V, the Majlis-Ansarullah has been able to publish its own magazine, which has been named by Hazoor himself as "Ansaruddin".

All praise belongs to Allah, Jamaat Ahmadiya has been able to follow the footsteps of its Holy founder, Hadhrat Masih Maood to strive with their pens in the cause of Allah. Every publication has some important objectives to achieve. The first objective is to increase the personal knowledge of every Ahmadi, as our Holy Prophet (pbuh) stressed the importance of gaining knowledge and taught to pray "O Allah, increase my knowledge". It seems that there is no age limit when one can learn and improve upon his or her knowledge. Knowledge is limitless and so there should be no barrier due to age. The Holy Prophet (pbuh) has also emphasised that those who endeavour to gain knowledge have superiority over those who do not.

The other great objective is that knowledge should lead to the assessment of one's own spiritual condition and its improvement by practising what one learns.

The third objective is to distribute the publications to others who have not yet been lucky enough to recognise the truth and are far away from the pale of Islam and Ahmadiyyat. It is requested that this publication is read and distributed to enlighten others about Islam.

Huzoor expects that Ansarullah UK will be able to make this magazine a monthly issue. Every effort is being made to obtain this objective but up until now, due to the lack of contribution by Ansar brothers, we are no where near reaching this target.

Allah blessed the Promised Messiah (a.s) with the unique title of 'Sultan Ul Qalam' i.e. 'King of the Pen'. He devoted his life to Jihad through his writings and was able to defend Islam in such a victorious manner, that even his bitter opponents were compelled to praise his powerful work and highly effective literature. The Promised Messiah left powerful ammunition for the defence of Islam, which can be utilised till the end of the world. It is expected and requested that Ansar brothers should consider that they belong to the Jamaat of Sultan-Ul-Qalam and follow his practises by contributing their writings for what they should regard as their own magazine. One should consider present day problems and find solutions for these in the light of The Holy Quran, Hadith and the writings of the Promised Messiah to quench the thirst of those seeking knowledge.

Hadhrat Mirza Bashir Ahmad, may Allah be pleased with him, (second son of the Promised Messiah) was once guided in a dream that he should admonish and encourage the Jamaat to engage in research and write new articles in the cause of Islam and Ahmadiyyat. He wrote:

"My dear ones and friends! Being the followers of Sultan-Ul-Qalam, realise your obligations. Use your pens in the service of Islam to show your mettle, so that the swords of your ancestors may take pride in your writings. The souls of Saad Bin Abi Waqas, Khalid Bin Waleed, Amro Bin Ass, Qasim, Qateeba and Tariq and so many other companions of the Holy Prophet (pbuh) are confined in your bosoms and yearning to be released. Set them free by means of your pens. As they dazzled the eyes of the world through their historic deeds, so you too perform miracles with your pens and transform the world." (Hayate Bashir)

Dars-ul-Quran

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً

وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

(سورۃ بقرۃ 202)

And of them there are some who Say: 'Our Lord, grant us good in

This world to come, and protect us From the torment of the fire'

In this verse God mentions that the class of men whose efforts and wishes are not confined to this world only. They (1) seek the good things of this world, and (2) seek the good things of the next world, and (3) try and be saved from the fire which not only signifies the fire of hell but also everything that is painful and is a source of heart-burning. It may be noted that her, unlike the preceding verse, God uses the word 'Hassana' (good) with this word 'Fid-dunya' (in this world), meaning that even virtuous men may seek the things of this world but they should always be good and not bad.

The prayer mentioned in this verse is indeed very comprehensive and may be used by men of all grades in all their spiritual and temporal requirements, and, the Holy Prophet is reported to have used this prayer very often (Muslim, ch. On Dhikr) with a view to teaching his companions that if and when they choose to seek both the good things of this world and of the next, they should pray like this.

This prayer has another significance also. The good things of this world and the good things of the Hereafter spoken of in this verse may both stand for spiritual blessings, the good things of this world standing for such spiritual blessings as a righteous man gets in this world and the good things of the next world standing for those which he will get Hereafter. In fact, the very words used in this point to that signification, for the Quranic words فى الدنيا حسنة do not mean 'good things of this world' but simply 'good in this world.' In this case Alnar or 'the fire' would not stand for Hell, protection against which is, in fact, included in the good things of the next world, but for such trials and hardships as one may come across in this world in the struggle for spiritual advancement or in the effort to benefit others. It was in this sense that the Holy Prophet used this prayer with regard to himself; for personally he never sought even the good things of this world, though he always sought 'good in this world.'

The Promised Messiah also admonished that this verse should be frequently recited in the last Rakooh of every prayer.

Dars-ul-Hadith

On the Excellence of Reading the Qur'an

Abu Umamah relates that he heard the Holy Prophet say: Keep reading the Qur'an for it will intercede for its readers on the Day of Judgment (Muslim).

Nawas ibn Sama'an relates that he heard the Holy Prophet say: The Qur'an will be summoned on the Day of Judgment along with those who kept it company in this life and acted in conformity with it. It will be heralded by the second and third chapters and these will plead on behalf of those who kept company with them (Muslim).

Uthman ibn Affan relates that the Holy Prophet said: The best of you are those who learn the Qur'an and teach it (Bokhari).

Ayesha relates that the Holy Prophet said: He who recites the Qur'an fluently will be in the company of the noble and virtuous; and he who recites the Qur'an haltingly and with difficulty will have a double reward (Bokhari and Muslim).

Abu Musa Asn'ari relates that the Holy Prophet said: The case of a believer who recites the Qur'an is that of fruit which is fragrant and delicious; and the case of a believer who does not recite the Qur'an is that of fruit which has no fragrance but is sweet to the taste; and the case of a hypocrite who recites the Qur'an is that of fruit which is fragrant but tastes bitter; and the case of a hypocrite who does not recite the Qur'an is that of fruit which has no fragrance and tastes bitter (Bokhari and Muslim).

Umar ibn Khattab relates that the Holy Prophet said: Allah will exalt many people through this Book, and will abase many because of it (Muslim).

Bra'a ibn 'Azib relates that a person was reciting sura Al-Kahf (Chapter 18) while his horse was close to him secured by two ropes. A cloud spread over the horse and advanced towards it whereupon it began to frolic. In the morning the man came to the Holy Prophet and mentioned the incident to him. He said: This was comfort that descended by virtue of the recitation of the Qur'an (Bokhari and Muslim).

Ibn Mas'ud relates that the Holy Prophet said that when a person recites one letter from the Book of Allah that is one good deed equal to ten good deeds the like of it. I do not say that ALM is a letter, but A is a letter, L is a letter and M is a letter (Tirmidhi).

Ibn Abbas relates that the Holy Prophet said: He in whose heart there is nothing of the Qur'an is like a house in ruin (Tirmidhi).

Abdullah ibn Amr ibn 'As relates that the Holy Prophet said: One who is given to reciting the Qur'an will be told on the Day of Judgment: Go on reciting and ascending, and recite slowly as was thy wont in life, for thy station, will be where the last verse of thy recitation will end (Abu Daud and Tirmidhi).

Abu Hurairah relates that the Holy Prophet said: Whenever people gather together in one of the houses of Allah for recitation of the Quran and teaching it to one another, comfort descends upon them, mercy covers them, angels spread their wings over them and Allah makes mention of them to those around Him (Muslim).

Writings of the Promised Messiah عليه السلام

The Holy Qur'an

A Book filled with the teachings on Unity of God

Of all the revealed Books which we find today, it is only the Holy Qur'an whose claims to having been revealed from God are established on the strength of irrefutable arguments. The principle it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds are so perfect and well founded that they are entirely supported by powerful and irrefutable evidence. Its injunctions are based on nothing but the truth. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God and to emphasise the perfection of the attributes of the One and Only God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect or shortcoming or any other aspersion to be cast against the Holy Creator

It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as establish its truth. It proves its objectives and purport with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquettes which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart. *(Roohani Khazain, Vol. 1: Braheen-i-Ahmadiyya, pp 81-82)*

A Unique Miracle

The Holy Qur'an is a miracle the like of which never was and ever will be. The age of its blessings and bounties is everlasting. It remains as manifest and radiant in any other period as it was in the period of the Holy Prophet of Islam, peace be upon him. It should also be kept in mind that the speech of man is directly proportional to the vastness of his resolve, aptitude and determination. The greater his aptitude and determination and motivation, the more exquisite will be the quality of his speech. The same is the case of revelations from God. The loftier the aptitude of the recipient of revelation, the more sublime will be the quality of the word of God. In proportion to the vastness of his resolve, aptitude and determination, the revelation bestowed upon him was of the highest order; hence none can ever be born to equal him in this regard. *(Malfoozat Vol. 3, p 57)*

The Holy Qur'an is a treasure-chest, but few are those who are aware of it. *(Malfoozat, Vol. 2, p. 344)*

Boundless wisdom

The Holy Qur'an is so glorious that none other can excel it in its glory. It is Hakam, the one whose judgment is ultimate; it is Muhaimin, a compendium of all guidance. Therein is found every argument which one may require. It is this Book which has scattered in defeat the very core of the enemy's might. A Book which covers everything in depth and contains the news of what was and what is to be. Falsehood can attack it not from the front nor from the rear. It is the very light of God Almighty. *(Roohani Khazain, Vol. 16: Khutba Ilhamiya, p. 103)*

Let it be known that the most outstanding miracle of the Holy Qur'an is that boundless sea of deep wisdom - those solid facts, those avenues of Quranic knowledge so rich in philosophy - which we can manifestly present to all nations and peoples of every language, be they Indians, Persians, Europeans or Americans, whichever country they belong to. The Quranic miracle is capable of rendering them defenceless, speechless and totally disarmed. The meanings of the Holy Qur'an are unfolded as demand is created according to the changing times and stand guard like well-armed soldiers against the insinuations and aspersions cast in every age. Had the Quran been limited in extent regarding that which it comprises of solid facts and subtle realities it could not have been deemed as that perfect miracle *(Roohani Khazain, Vol. 3: Izala-e-Auham, Pt 1, p. 255)*

The Institution of Khilafat

By Hazrat Sahibzadah Mirza Bashir Ahmad Sahib

(Translated from Urdu By: M. Zafar Mahmood)

The Institution of Khilafat is a Part of the Eternal Religious Order And is a Powerful Phenomenon of the Eternal Decree of Almighty God

Allah the Most Exalted, as a guiding principal, declares in the Holy Quran that there are two kinds of commodities found in the world. One that are entirely temporary and ephemeral and are a product of prevalent circumstances and possess no real benefit for any section of human beings. The other kind which are an integral part of the world natural order contain some benefit for mankind. The afore mentioned rise and subside like a foam in the world while the latter have a more permanent existence and leave a lasting impression in the world. Allah the Exalted, says:

Meaning a thing like foam disappears as rubbish in a twinkle but as to that which benefits mankind stays in the earth and has a stable existence in the world. If we look at the natural order under this first principal then we make this delicate observation that whatever is beneficial for the world from any aspect God Almighty has a mechanism in place for its preservation. Even for the most lowly animal and the most insignificant plant there is a system in palace for the continuation of its species and the hidden but powerful hand of Nature saves them from extinction. A deeper study of Nature reveals that greater the benefits of a thing for mankind the greater safeguards are in place from God, the Most Exalted, for its preservation. The promise of the preservation of the Holy Quran follows the same principle. Allah the Exalted says:

That is to say that since the Quranic Revelations has been ordained to be the everlasting memorial and it is God's intention that it will remain the means of human awakening till the Day of Judgement, the Armageddon. Therefore, God Himself will be its protector and will always create the necessary means which will protect it in both its obvious as well as intrinsic meanings. In other words the reason for the preservation of Quran is centralised in the little word (zikr).

Same is true for the prophet hood. When God Almighty, finding the world in the state of great upheaval and turmoil, due to mischief and disorder, intends for its reformation, then He sends someone as His Messenger or Prophet. But a Prophet is after all a human being and under the requisites of being human, his life-span is of a limited number of years. Therefore it becomes essential, after the demise of the Prophet, to have a Divine System in place, which can nurture the seed sown by the Prophet to its full potential. So that the reformation that God wishes to bring about by the Divine Mission of the Prophet can be firmly established in the world. This Divine System which is in fact a supplement to the prophet hood is known by the name of Caliphate or Khilafat. It is Divine tradition that after every great prophet God Himself establishes a system of succession in order to complete the divine mission of the Prophet after him. These successors or caliphs (Khulapha) although not prophets or directly appointed by God are, nevertheless, have been trained by the Prophet himself, have a thorough understanding of his Divine Mission and are capable to continue his work after him. Even though, they are not recipients of direct Divine Revelations, but under a select Divine Decree, only those that God desires, can take the throne of Khilafat after the Prophet had passed away. As if the messages from unseen telegraph wires attached to believer's hearts automatically turn them to the right person for Khilafat. In spite of the fact that the Khalifa is not a prophet and is elected by people, Islam teaches the fact, clearly elucidated in the Holy Quran, that God Himself establishes Caliphs.It seems contradictory that a person who is elected by people, his appointment can be attributed to God. But the truth of the matter is, that behind the election of every genuine Khalifa, is the hidden Hand of God and only he, who is selected by the Eternal Decree of Almighty God, can become a Khalifa. No one else has the audacity to step on the Throne of Khilafat. This profound truth is concealed in the statement of the Holy Prophet, that he made, regarding Hazarat Abu Bakr, some time before his death:

That is: " I wished to appoint Abu Bakr as my Khalifa, but then I realised, that it was Divine responsibility and God will not allow any one else but Abu Bakr to become Khalifa, nor will, the Will of God let the party of believers to agree on Khilafat of anyone else other than Abu Bakr.

God be pleased1 The very vast content of the system or set-up of Khilafat is bestowed in this small sentence. The Holy Prophet says that there is no doubt that after him, it would seem that the majority of Muslims would elect Abu Bakr as his successor (Khalifa) but in reality, the Eternal Divine Decree, would be at work behind this opinion. Whatever would take place would be according to the Will of God and nothing else could be done. That is exactly what happened. In spite of the fact that the Ansar, internally, attempted to raise some other person and externally the Arab Bedouin tribes rebelled and contrived to destroy the system of Khilafat. But, as, Abu Bakr was Divinely appointed Khalifa, the scarcity of his

following devoured the bulk of his opposition like the sea water consumes the foam on its surface.

And then the words, with which, the Holy Prophet addressed Hazrat Usman that God will adorn you with a shirt and people will desire to take it off him , but he must not take it off, also point to this old Divine Practice that in reality God Himself creates Caliphs and those who elect them are no more than mere instruments which the Divine Hands use to continue His Decree. Just consider, how beautiful and full of wisdom are, these words. The Holy Prophet attributes, the act of appointing Khalifa, to God and the attempt to depose him from Khilafat to the people. Thus he says exactly opposite to what appears to be the case, i.e., that the apparent manner for the election of Khilafat seems to be that people elect the Khalifa and God appears to be indifferent to the whole affair. In spite of this the Holy Prophet says that the Khalifa is chosen by God although seditious persons, sometimes, do attempt to depose him. This is that grand subtle point after under standing it no one can ever be mislead or lead astray regarding the question of Khilifat. But, because, the world order is provisional and ephemeral and is divided in various periods, he warned the Muslims, by revealing, that after him, the true Khilafat would only remain established for thirty years, after which it would be transformed into monarchy by usurpers. After this, according to the prevalent circumstances and need of the time, periods of spiritual Khilafat would appear from time to time, until the coming of the Messiah and Mahdi, when, once again, on the Highway of the prophet hood, true Khilafat will be established in its manifest form. (Masnad Ahmad, Volume 5; by Abdul Rehman Safin-o-Mishkat Bab-ul-Anzar)

Since the system of Khilafat is part and supplement of prophet hood and is established for the support and completion of its mission, God Almighty has described and defined the signs, in the Holy Quran, in the verse known as Aayat-i-Istakhlaf, that clearly distinguishes between the true and false Khilafat like a bright day. God says:

(Chapter Al-Noor; Verse 56)

That is: Allah has promised to those among you who believe and do good works that he will surely make them Successors (this does not mean that every believer who does good work will necessarily become a Khalifa but signifies that whoever will become a Successor or Khalifa will be a believer and a righteous person) in the earth, as He make Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after this will be the rebellious.

FASTING - AN EXERCISE IN TAQWA

Khalid Saifullah

Allah says in Quran :O ye who believe, fasting is prescribed for you, as it was prescribed for those who were before you, so that you may achieve Taqwa, i.e. in order that you may become Muttaqis.

The doctors prescribe physical exercise to keep people healthy and gain strength after weakness. There is affinity between the physical laws and the spiritual laws, the author of both being God Himself. We find that Allah has prescribed fasting as a spiritual exercise to improve us spiritually and progress in degrees of Taqwa.

In fact, Taqwa is the very basis and essence of true spirituality. Enhancement in Taqwa means that one makes a progress in guarding himself from any evil act that may displease God. What is Taqwa? Taqwa in practice means that before saying or doing anything one pauses for a moment and questions himself: Would Allah be displeased with me if I do this act? And if his unsullied conscious responds with yes, he refrains from doing it. But it requires exercise to develop such a thought, which is provided by 'Saum' or Fast. But how do we know what is good or bad. People may differ in defining them, but for those who have faith in God, the matter is very simple. God created man and took it upon Himself to provide guidance. So it is God's prerogative to tell us what is good and bad. Therefore, in order to earn Allah's pleasure and avoid His displeasure, one should try to acquire the knowledge of the Do's and Don'ts mentioned in the Holy Quran. Once the Promised Messiah, Alai-his-salam, counted the commandments of God as stated in Quran and they were found to be around 700. Quran is compatible with human nature. So, a simple method to avoid sin - as advised by the Holy Prophet, Sal-lalla-ho-alai-hi-wa-sallam - is to enquire from once own conscious whether a certain act is good or bad and to act on the edict that comes from your own heart. And the Taqwa is to abstain from doing things about which one does not feel satisfied at heart. In short, to keep away from things which are against the commands of God and demands of reason, is called Taqwa, the attainment of which is the purpose of observing fasts.

Taqwa cannot be attained without making sacrifices. And Fast is a symbol of complete sacrifice. Fast is an exercise in 'Sabr', which means to keep doing things which are pleasing in the sight of Allah , by refusing to be pulled away from the right path by strong attractions and passions. The other aspect of 'Sabr' is to withhold oneself from doing bad and evil actions, by sacrificing his pleasures, enjoyments and attractions. Thus 'Sabr' is the essence of spirituality and Fast is an exercise in 'Sabr'. There are many examples of how 'Sabr' is exercised in Fast. One has to sacrifice the enjoyment of late-night sleep and offer 'Tahajjud' prayer. Again he has to sacrifice his time for offering supererogatory prayers and acts of worship, such as 'Taraaveeh', to recite, listen and reflect upon Holy Quran, to spend in the cause of Allah and to help relieve the financial difficulties of the poor and needy, by paying Fidya, providing for breaking their fasts, Fitrana and Zakat etc.

One improves his quality of 'Sabr' by abstaining from eating, drinking and matrimonial relationships, which are otherwise lawful. The abstention of lawful things to earn the pleasure of Allah, makes it easy for man to forsake things which are forbidden. A fasting person is also required to withhold his hands and tongue from quarrelling, indulging in heated arguments, backbiting, telling lies, and acting treacherously, dishonestly and unjustly in any way. The Holy Prophet (saws) said: "Allah says: All other deeds of man are for himself, but his fasting is purely for Me and I shall reward him for it. The fast is a shield. When any of you is fasting, he should eschew loose talk and noisy exchanges. Should any one revile him or seek to pick a quarrel with him, he should respond with: I am observing a fast." (Bokhari & Muslim. G.R. No. 1220)

The fasts enhance faith in God, because he does not eat or drink, even when there is no body around to see him. Then, one may ask, why he doesn't eat or drink despite the feeling of severe hunger and thirst. The only reason is that he believes that God is watching over him all the time. This is the very essence of Taqwa, which gets strengthened and enhanced by the fasts. An act repeatedly done for a whole month, must create some effect. As a result, the fasting person makes progress in getting closer to Allah.

Fasts also cultivate human sympathy and unselfishness, because the fasting person finds himself in a better position to realise the pangs of thirst and hunger and hefeels more inclined to share his wealth and provision with the needy persons. Greed and selfishness is the root of many dissentions, conflicts and disputes. During observance of fast one has to subdue and overcome his greed, selfishness and emotions of anger and lust etc. The result is to curb the greed and individualism fostered by the atheistic culture.

The fasts bring about progress in spirituality, as a result of which the soul of man is polished and cleansed and his natural capacity to receive true dreams and visions is enhanced. The self that incites to evil is subdued, so it has lesser chance to interfere in the dreams and visions vouchsafed by God.

May Allah enable us to observe the fasts, by taking care of all the conditions, and we may also be granted its blessings, similar to those righteous servants of God who were before us. Amen.

The Dangers of Marrying in Western Society

Dr Shabir Ahmad Bhatti

The main religion being followed in the West is Christianity. As far the Jama'at is concerned, the West would mean USA, Canada, UK, and Western Europe. However, it is not wrong to say that there is in fact another religion which is more universally practiced in these lands other than Christianity and that is Materialism and Atheism. Also, Christianity in its original form has long left planet earth, and is also fairly different now than it was at the time of the Holy Prophet Muhammad salAllahoalaihiwasallam.

In today's so called Christian lands, there is therefore little if any spirituality found in Christianity. It is therefore not difficult to make the transition from it to the other 'religion' of Materialism or Atheism. The moral teachings of Christianity, if followed, will and do make a person a better materialist and a better atheist. This therefore is what causes the confusion in the minds of our youngsters, for when they see a person with apparently good values; they tend to accept that at face value. What needs to be done is to assess whether there is any spirituality behind these values or whether they are there just because of basic human nature. Values with a spiritual basis are kept and held for the sake of Allah and His pleasure. They are durable and consistent in a person's character. They do not disappear when challenged by materialistic concerns and temptations, for they are held for the pleasure of a Being that is Everlasting. That is why these values are durable.

Our youngsters, who get impressed by the good nature of some non-Muslims, often forget that their goodness is often innate in nature. These non Muslims are proud of the fact that they are instinctively good and moral. They are not necessarily good because of an obligation to their Creator, something which a Muslim is required to do. Being good for the sake of the Creator is rewarded by the Creator, and invokes blessings in many forms and guises. Being good just for the sake of being good is rewarded according to the law of returns, but will not necessarily generate any added blessings by the Creator.

Often, our youngsters will be impressed and taken in by the good nature of non Muslims and a number will form firm friendships and relationships with them. This is not objectionable at all. However, there will be instances when these relationships will develop with members of the opposite sex of similar age groups. In such instances, decisions with long term and permanent effects may be taken, such as marriages. Marriages with people of the Christian faith will often be explained away that such marriages are permitted in Islam. However, what will be lost on the perpetrators of these actions is the long term harm they will be letting themselves and their progenies in for.

There is no doubt that the non Muslim partner in such unions will be in a win win situation. If they come towards Islam, their goodness will have found a better home and they will end up getting the blessings from Allah which they would have never been entitled to before. Their innate goodness would now get unparalleled returns. On the other hand, if they fail to come towards Allah, there is nothing but loss to foresee for the Muslim partner. It will be difficult to practice all the rites of Islam with a non conforming partner, who offers no support and who sees no merit in giving chanda to the Jama'at, or doing loads of unpaid work for a religious organization bent upon propagating its faith to all corners of the earth. Though guaranteeing a return on investment in the hereafter it only offers a good probability of gains in this life as well. To one steeped in materialism, no matter how good they are, this does not equate into good economic sense.

It is therefore very important to realize this before embarking on a liaison or marriage tryst with a partner that does not follow the creed of Islam. If one values all that Islam promises, and desires to ensure the continuity of those blessings through their progeny, then it is most important that they do not take a risk of marrying a partner who does not share the same Islamic values.

PEAK OIL; A TURNING POINT FOR HUMANITY - INTRODUCTION

Saba Malik

By what name will future generations know our time? Will they speak in anger and frustration of the time of the Great Unraveling, when profligate consumption exceeded Earth's capacity to sustain and led to an accelerating wave of collapsing environmental systems, violent competition for what remained of the planet's resources, and a dramatic dieback of the human population? Or will they look back in joyful celebration on the time of the Great Turning, when their forebears embraced the higher-order potential of their human nature, turned crisis into opportunity, and learned to live in creative partnership with one another and the Earth? (David Korten 2006)

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great promise and great peril. To move forward we must recognise that in a midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common global destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice and a culture of peace. Towards this end it is imperative that we, the people's of the Earth declare our responsibility to one another, to the greater community of life and to future generations. (The Earth Charter 2000)

Surely those who deny the signs of Allah and seek to slay.. such men as enjoin equity-announce to them a painful punishment. (Quran Ch 3 V22)

And let there always be among you a body of men who should invite to goodness and enjoin virtue and forbid evil, and it is they who shall prosper. And be not like those who became divided and who disagreed among themselves after clear proofs had come to them. (Ch 3 V 105-106)

I would like to begin by saying that I write this article with the express permission of Huzur, to raise the level of awareness in Jamaat Ahmmadiyya of the problems of Peak oil (resource depletion) and Global Warming (climate crisis/ecological collapse). For the past four years I have been researching the phenomena of Peak Oil, my study and research related to this vast and complex subject, have led me on a study (which continues) of environmental issues, ecology, anthropology, modern industrial civilization and the global economy.

Let us begin with an overview of Peak Oil as it seems to occupy a central place among the many problems our planet is currently burgeoning under and may prove to be a lynch pin for almost everything else. Peak oil is mostly about energy and so I will begin with a short discussion of energy and its significance to all creatures inhabiting the planet. We generally use the word in relation to someone's level of energy. We may remark that a person is full of energy and or that a piece of literature has energy signifying a dynamic quality. In these cases we would be using the term impressionistically or intuitively- though not incorrectly. The word energy when used by physicists or engineers however has a much more practical significance. They measure energy in terms of watts, joules and calories, so their definition of energy is related not to what energy is but what it does. They define energy as " the ability to do work" or "the capacity to move or change matter". It is this latter meaning of the word energy that will concern us for the purpose of this article. The most important aspect to grasp about energy is that without it nothing happens. It takes energy to produce energy and to harness it for our purposes. As E. F. Schumacher wrote in 1973

"There is no substitute for energy. The whole edifice of modern society is built upon it. It is not just another commodity but a precondition for all commodities a basic factor equal with air earth and water. "

Energy is everything. Let me explain. Human societies like all organisms are eco-systems and therefore energy processing systems. As humans we understand our energy processing system as digestion. Secondly higher rates of energy flow result directly in an increase in scale and complexity of organisms and society. As humans the greater chunk of our history has been spent in using energy from the sun on a yearly solar input basis. Since we are not plants and therefore unable to use sunlight directly, we eat food (which is energy) in the form of plants and we eat animals that eat plants. So most of the energy we used in the hundreds and thousands of years of human existence came in the form of food. Then we were able to apply energy to our environment through our muscles. As human history developed we used our intelligence to devise ways of increasing our energy availability. Firstly, by harnessing fire, then by domesticating plants and animals to produce more food energy for ourselves. We also found that we could use the muscle power of animals for farming and transport. Devices such as windmills, watermills and sails were all ways of capturing just a little more energy.

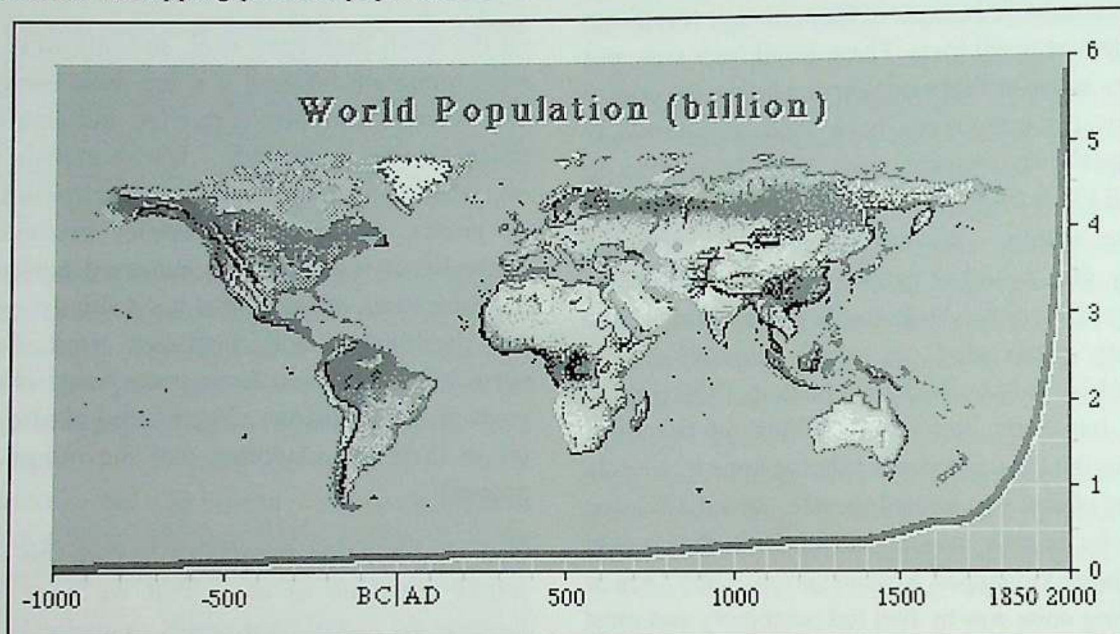
Once we became an agricultural society, the margin with which we had to build the rest of our society was very small. In most agricultural societies about 85-90% of people work at food production to provide just a small surplus to fund the rest of the social edifice, ie; professions such as soldiers priests administrators, accountants and whoever else it takes to keep an ancient Egypt or Rome going. Then just in the last two hundred years, it is as though we won the energy lottery. We found a way to harness and use fossil energy sources, so instead of being dependant on what was coming in on an annual basis and having to get along with small surpluses, we have been able to draw down what many scientists call earth's long term bank account of finite energy resources. We know them as fossil fuels. These fossil fuels were put in place over many millions of years and over the course of just a few generations we have used approximately half of nature's endowments and have been able to transcend all kinds of physical limitation that we used to have to live within. We have access to speed and convenience that no other people in history before us have been able to enjoy. An example of how things have changed, or progressed as some would say is demonstrated by looking at the US back in 1850 (just as fossil fuels had been discovered). Most of the work being done in the US economy was being done by muscle power - most of that was animal muscle. About 17% was being done by human muscle and in 1850 that would mean by in large kidnapped African slaves. Only 16% of the work being done was by fuel fed machinery and most of that fuel was wood - a renewable source of energy - exhaustible but renewable all the same. By 1960 nearly all of the work done is by fossil fuel fed machinery. We take this for granted nowadays because most of us have known little else. The important fact to grasp here is that fossil fuels are amazingly cheap, powerful and versatile. A good example is one that eminent Peak Oil educator, Richard Heinberg, likes to use, and that is compare how much human energy it would take to push a car for thirty miles. This is of course is what is done for us by a single gallon of petroleum for which we pay about $3 in the US and a little more than that in Europe. One gallon of gasoline is the energy equivalent of six weeks of human labour. If we were to equate the two monetarily, either we would be paying people half a cent per hour or one thousand dollars per gallon of petroleum. Of course, we are not doing either of these, what we are doing is getting incredibly cheap benefits from fossil fuels. This is why the Industrial Revolution happened. When most of us learn about this turning point in history we are generally taught that inventions together with political and economic factors converged to make it happen, but the Industrial Revolution would have been impossible without the discovery of fossil fuels.

We have become enormously dependant on cheap fossil fuels. We think of this as normal daily life. Each year the average US citizen uses approximately 8,000 pounds of oil, 5,150 pounds of coal, 4,700 pounds of natural gas and about one tenth a pound of uranium. If all the services provide to us on a daily basis by cheap fossil fuels had to be done once again by human labour - using Youngquist model of "one person power" equalling 0.25 HP or 635 BTU/hr, this would be the equivalent of 300 people working around the clock to keep us in the manner we have become accustomed. That is 300 energy slaves per person, washing our clothes, growing our foods, cleaning our mess, cooking, heating, transport, the list is endless. Again, this is considered normal daily life for those of us living in the so-called first world.

Of the fossil fuels (gas, coal, and oil) oil is arguably the most important because it is the most energy dense and also because currently it provide and enormous 97% of transport fuel in the US. Transportation is incredibly important in making the modern world work, distribution of goods, transport of people, processing of raw materials; it is critical for industrial agriculture, which provides most of the global food supply. All pesticides and herbicides and fertilizer used for industrial agriculture are made from petro-based chemicals, also most pharmaceuticals, clothing and plastic products use oil in their manufacture. All the things we take for granted.

One of the major impacts of having this cheap energy source available to us is that we have been able to increase the global food supply dramatically - over 600% in just fewer than 200 years. With so much food available the world population has exploded. Of course, there are other reasons people live longer due to medical technology and the use of pharmaceuticals, but interestingly three separately conduced, peer reviewed science research papers found that 90% of our life spans from an average of 40 a century ago to 80 now are due to clean food, water and use of natural gas and oil instead of wood and coal. Only 10% is from pharmaceuticals and medical technology. The point is that oil has played the primary role in increasing the global food supply and when an organism is provided with an abundant and cheap source of energy or food its population grows. The chart below shows the population explosion of the last 150 years. Notice that the chart represents only 3,000 years of human existence. Since there still remains some dispute over how long humans have inhabited the planet and since I do not wish to list all the possibilities in detail, a good compromise would be to say from 2 million years, at the most, to 100,000 years, at the least. In those terms, geological terms, it may seem more significant that in a mere 150 years (not even an eye blink geological time) we have increased the human population six folds. Let me stress, once again, that it took us until 1820 to reach 1 billion people on the planet and for centuries prior to that this was a more or less stable figure. We now have

just under 7 billion people on the planet. In ecological terms this phenomena is known as a population bloom. It is a pattern observed time and again throughout history among all ecosystems. It comes about whenever a species, otherwise living in a state of balance with its environment, suddenly discovers or is introduced to a vast but non-renewable food supply (or energy). This species experiences, a vibrant almost hyperactive growth spurt as its numbers increase. The food supply becomes less plentiful eventually, also the effluent, or waste product, of that particular food will often poison the organism and because it exists in a finite space (as we do) it gradually reaches the tipping point of population over load crash and die off.



As humans we seem to be doing something similar with the resources of planet Earth. We are using up the available resources every thing from top soil, fresh water to oil and natural gas and at the same time we are poisoning our environment with our effluent, particularly Co2 changing the Earth's climate drastically, quickly, perhaps irremediably, faster probably than we or any other species will be able to adapt to the changes.

That is just one of the many problems of fossil fuels, the other major problem for us is the fact that we are talking of resources, which are inherently limited in quantity. They are not renewable, replaceable or infinite. The term, Peak Oil, means the point at which in any given oil field you a maximize extraction of petroleum after which begins a descent which is inevitable, irreversible and imposed by nature. Its important to point out that this is not a theory, but a geological observation which has now occurred in ten of the twenty oil producing nations which provide 85% of the world's oil supply. The Peak Oil theory, as it was called, was first picked by a petroleum geologist Dr. Marion King Hubbert. He was arguably the most eminent geologist of the twentieth century. He worked for the US Geological Survey and many of the major oil companies. In 1956, Dr. Hubbert gave a startling speech in an industry convention stating that according to all his research the US would peak as an oil producing nation in the late 1960's early 1970's. Despite the fact he was so universally respected no one took him seriously., since in the mid 1950's the US was the world's foremost oil producing nation and the thought that this could not go on forever was unthinkable. The US did, however, peak in 1970 as Dr. Hubbert had predicted and as a result a few more people started to take notice.

We have come to a place in our collective history where everything is wrong and out of balance: the disparity between rich and poor, both within and among nations, grows daily, social injustice, environmental devastation, population overload, the list goes on.

It is probably not possible to isolate the moment at which the imbalance occurred, but we can generally isolate three important factors, which led to this situation. The first was a sort of background event, the gradual development of what I shall call "Empire Culture", which celebrates power over both people and nature and the acquisition of material gains as being highly honourable and respectable pursuits. This developing hunger for power and money set the stage for resource exploitation. The first resource being precious metals and the second resource being "power" itself (fossil fuel energy). The discovery of precious metals resulted in an effective gutting of the continents and the wholesale murder and enslavement of their peoples in service to this "gold rush" by various European powers. Meanwhile, back in Europe the massive inflow of riches fuelled a prolonged burst of scientific and industrial enterprise that has not abated to this day. Also, it solidified in the human worldview the idea that we hold rightful place as masters of the universe.

The second event happened right on the heels of this explosion, developing out of it in actual fact with the discovery of fossil fuels. The benefits and consequences

are myriad and we have discussed some in this article, but suffice to say that the seemingly limitless resources of planet Earth are being seriously depleted.

To add to these problems, the destruction of the Earth's environment resulting from the pollutions, waste products and toxic contaminants we produce is tragic. The Earth's oceans have been decimated by over fishing and environmental damage. The old growth forests have all but disappeared. Countless pollutants have grievously corrupted the atmosphere and waterways. Researches and scientist have shown these issues are no longer simply "concerns for the future", they have reached a point of no return. The degeneration is severe and its effects are already apparent around the globe. However, most of us living in industrial countries have been shielded from recognising these effects by the illusory bubble we have built around ourselves via the magic of fossil fuels .

This situation cannot and will not continue. Believing that technology will save us from our current predicament is to imply that humans are somehow above the laws which govern organisms ecosystems and the way the universe works. Our primary objective as Muslims is to know and love our Creator. It would follow that to do this we must know and love his creation. Our environment connects us all; the advancement of scientific knowledge has shown us the wonderful biodiversity, which exists, and which we are all a part of and how important retaining the balance is to ensure our continued existence. It is an interesting fact that the impact of the survival of the fittest theory has seemed to be a lack of regard for anything, which gets in the way of so called human advancement. A closer study of ecology demonstrates that survival of the fittest or success of a species is a relative term. We as humans are still in an embryonic status compared with other species on the planet. Our success has been very short lived in geological terms. In ecology, systems, which learn over time to live in balance, are known as climax ecosystems. Competition, though it certainly does exist in nature, is temporary and limited. Nature prefers stable arrangements that revolve around three main principles - self-limitation, recycling and cooperation.

Here I will conclude the first of what will be a series of articles exploring the global crisis, which we all face. Subsequent articles will deal in more depth with many of the subjects touched on here as well as other associated impacts (geopolitical, economic and social). I hope that these articles will promote dialogue and healthy debate among all of us, as well as an increased awareness of our duties as stewards not masters of this beautiful planet.

The Case of Ahmadiyyat

Naseer Habib

Having cursorily gone through the books of Founder's of the Ahamdiyya movement, Sir Syed Ahmad Khan dismissed them as irrelevant to the problems the Muslim Community is confronted with. Sir Syed Ahmad Khan seems to have addressed the problems of Muslim Community in socio -Political and tangible terms. While the Founder of Ahmadiyya Community was a sole spokesman of this idea that things are determined in heaven and then it is transmitted into the material realm. In this way he seems to have given more weight to spiritual and moral factor. The Muslim elite decided to proceed along the line chalked out by Sir Syed Ahmad Khan. "Like all underdeveloped nations of the East, The Muslims, since their independence, began to exert themselves to catch up with the developed nations and in the process construed their " backwardness" in purely economic terms. They pursued what seemed to them obvious, viz, to try to fill the tremendous economic gap between them and the developed countries. In this conception they were encouraged by their advisors from developed countries, which also had come to regard development as being essentially economic."[1] A Hundred and fifty years have elapsed since the time of Sir Syed Ahmad Khan what is the out come of this struggle? The GDP of the whole Islamic world is equal to a/of the GDP of Japan. **What is the reason responsible for this fiasco? According to Fazlur Raman an enlightened Muslim scholar " It is only the failure of such plans to achieve their economic targets that has led sociologists and economists -generally western - to an awareness that the 'intangible' human element with its moral factors may be all important, although they are still not prepared to do much about it,"**[2] Had Sir Syed been alive to day he would have accepted the relevance of the Message of the founder of the Ahmadiyya Community. Let us view this case in broader context.

CHALLENGE OF THE WEST

Islamic civilization had to face both the intellectual and military challenge but neither of the two could ever wipe it out. The Greek philosophy made an invasion but had to fail. The sack of Baghdad seemed to be the last leaf of the spring beauty and glory of both Islam and Muslim Ummah but for the inherent spiritual element that came to the rescue. The challenges posed by the Greek philosophy and ruthless butchery of the Tartars failed in spilling the entire life -blood of the Ummah and it emerged once again great and grand in Turkey, Persia and the Sub-continent. The eighteenth century brought another horrid and hooting stanza of challenges. It was the challenges of the West that was profoundly different from the previous ones. Since the West now equipped herself with a coherent system of thought that was not with The Tartars and with military superiority that The Greek intellectual movement lacked previously. Thus it gathered the forces of the two by doing away with their weak points and turned out to be a formidable challenge for the Muslim world. Now on the one hand the monster of Western political domination was devouring the Muslim states rapidly and on the other the world was observing a great revolution in the intellectual realm which shook the very foundation of the old world violently. Along with it socio- economic changes were taking place in such an unprecedented manner as had never been witnessed previously. This state of affair was highly critical and embarrassing for the doctors of Islam. They, compromising with the prevalent political system, had to chalk out a new line of action proving Islam to be universal in nature. The situation demanded the interpretation of the real message and the true spirit of Islam. It was also needed that Islamic teachings should be purified of all the interpolation that had been made under the influence of peculiar social systems during the past centuries in a way that its true message might not be damaged. This scenario waited for the saviour, whose high intellectual calibre would also enjoy the props of direct Divine communion so that he, instead of adopting apologetic attitude towards the glitter of the modern civilization, should address the torch bearers of modern civilization dauntlessly and declare their conception of reality to be a mere hallucination. Different Islamic movements then emerged with two conflicting but natural responses, the Herodian (modernist) and Zealot (fundamentalist) ones. The Herodian would emphasise adopting the ways and means of the dominating civilization that they might confine the lion in its own den while Zealots would love shrinking in their shell concentrating on their own values purity and techniques. The history of the followers of Islam at such a juncture witnesses the two responses. When we survey the history of modern Turkey we witness the glimpses of the Herodian response.

Turkey

Background- Ibn-Khaldun says that no nomadic state could last more than three generations that is 120 years. Historical evidence confirms this statement. The Ottoman Turks came into decadent Muslim and Turkish Asia Minor in the thirteenth century. Having been inspired by their nomadic background they introduced the system of janissary into the army. It was the dominant factor responsible for the unusual prolongation of the Turkish Empire. However it was, according to Halida Edib, due to the Ottoman strength, Islamic principle of social justice and non-discrimination of race, Greek ideas of physical training and Roman realism that this nomadic state magnificently survived. How true Halida Edib is in her analysis. In-fact Islam had been a great creative and synthesising force that picked everything

up what seemed to have been better for society and humanity. This creativity and broadmindedness stem from spirituality. We will discuss this principle later. But Life is not static, every moment brings with it new problem, to be solved. If a proper response is not given to the new problems then the process of decline is bound to set in. Ottoman power used to receive blood Tax from Muslims and poll Tax from non- Muslim subjects. They achieved tremendous success. The Europeans were fighting against Turkey with their back to the wall, the wall being the boundless sea. On realizing that they were no match for Turkey on land, thus, they plunged into the sea, became its master and fortunately discovered sea routs. This great strategic shift transformed centre of trade from Asia to Europe. This vital development not only did change the centre of trade but also the centre of power. Muslim powers generally and Ottoman power especially, did not rise to the occasion. Apart from that spirit of enquiry, pursuits of Knowledge and the inductive bend of mind that had been the hallmark of Islamic civilization were given up by the Muslims and were adopted by the West. A kind of degeneration took over the Muslim world. "The brief period of cultural vitality which the Ottoman enjoyed after 1453 and again in the reign of Suleman the Magnificent in the 16th century gave way to a hopeless attempt to preserve a medieval status quo (Toynbee and Kirkwood1927; 16-30)". In Turkey, the Ulama stuck fast to their scholastic philosophy and theology which were more Hellenic than Islamic. The Ulama took it for granted that human knowledge had not grown beyond what it was in the thirteenth century[3]. Selim 111(1787-1807), who was well versed with modern knowledge, realized the superiority of the West and started organizing the army on the Western pattern. The Process of modernisation which was started by Selim111 reached its climax in the effort of Mustafa Kemal, who opened up not only country's border for European goods but also for European's Ideas. Mustafa Kemal modernism was a reaction against the Sultan Abdul Hamid's Policies. Sultan Abdul Hamid, in order to strengthen his authority and to harass European powers exploited the slogans of Pan-Islamism. Partition of Turkey became a psychological necessity for the Western powers after this move. European powers, at first, started propagating nationalism among the non-Turkish subjects of the Caliph. They instilled these tendencies into the Arab World with the help of Christian intellectuals of Lebanon. These intrigues bore fruit for them when the Arabs stabbed Turkey in the back at the time of First World War. Fresh scar -tissues o f the Balkan war were scrubbed when Turkey was dragged into World War 1. The Turks fought heroically and did not lay down their arms till Germany did so. The Allies on the one hand encouraged the Greeks to attack Turkey and ravage the area and on the other hand imposed humiliating and ignominious conditions on Turkey in the treaty of Sevres. In such a hulking situation Mustafa Kemal emerged on the horizon as the saviour of his nation. Not only did he defeat the Greeks but he also got a chance to administer a remedial dose to his sick nation. Having been inspired by the European civilization he decided to launch a revolutionary programme. He, instead of developing new institutions from inside the traditions, tried to get rid of the past completely. He abolished the Caliphate in 1924. Islam had to be extirpated from all sphere of Turkish life. "Then on November 3, 1926 the whole Turkish alphabet was changed from one written in Arabic script to one written in Latinized form. In addition, courses in Arabic and Persian were deleted from the high school curriculum. As a result modern Turkey cut off from much of its Islamic past, since the new generation of Turks would not be able to read anything printed before 1926." Modernism reached its zenith in Mustafa Kemal's efforts to reform Turkey. But what was the outcome? **Has Turkey been able to join the ranks of developed nations? The answer is obvious. This type of response has certain flaws in it. " It is apt simply to enlarge the quantity of the machine -made products of imitated society instead of releasing new energies in human souls. The second weakness is that ...this...can bring salvation ...only to a small minority of any community. The majority cannot look forward even to becoming passive members of the imitated civilization's ruling class."**[4] What is the basic factor that is responsible to release creative energies in the human soul? According to our view higher values that are experienced and infused by a great human being are responsible to infuse social justice and cohesion in the society and the society that is based on social justice and motivated by higher values can release creative energies in the soul. We cannot borrow values from outside our cultural paradigm. " It is obvious that simple borrowing of a foreign system of education, shorn of the spiritual, moral and cultural basis which gave birth to it, is not likely to produce any result, unless a new adequate basis for it is created even with regard to pure technology...To put the matter quite clearly, an engineer may know how to build a bridge; but why he should build one, and with what efficiency and zeal, depends entirely on the values that motivate him. His skill therefore, must be made part and parcel of a total cultural pattern."[5] The protagonist of modernism did not understand this point. Secularism could not be introduced just with a stroke of pen. It has its own history, values and its own heroes. This process takes centuries. But this reality could not be understood by the Muslim reformers. As a result of this confusion we have the most corrupt intelligentsia in the world. This was the reason that whenever martial law was imposed in Pakistan it was supported by intelligentsia. Therefore due to the moral bankruptcy of westernised elite, common people are looking towards fundamentalists and continuously swelling their ranks. Now we are to explore the potential of zealot or fundamentalist response. With this end in view we turn towards Arab world.

ARAB WORLD

The Muslims did give zealot(fundamentalist) response and one can see its glimpses in the Arab world. The Arab world is eager to come out of its quagmire. Cantwell Smith has very aptly commented upon this quest of the Islamic world. He says, "The fundamental malaise of modern Muslims is the sense that something has gone wrong with Islamic history. The fundamental problem of

modern Muslims is how to rehabilitate that history." Muslims were able to win tremendous glory in the past. They attributed all of their achievements to their faith and religion. This problem is being confronted by the Muslims that how has the West been able to achieve the level of success by dint of its material superiority which they(Muslims) had achieved with special favour of God in the past. They wonder what has gone wrong with them. Whether something has gone wrong with their faith or God has withdrawn His favour. Different movements have emerged in the Muslim world to solve this problem. One of them was Ikhwan Al Muslimun.

Ikhwan Al Muslimun (Muslim Brethren)

The glimpses of fundamentalist response can be witnessed in the activities of this movement. It has been a breeding ground for subsequent Islamic fundamentalist movements in the Arab World. Therefore we would like to discuss it in detail. The founder of the movement Hasan al Banna was born in 1906. His father was professionally a watch maker but he had a religious bend of mind. Al Banna seems to have taken his father's religious devotion and systematic approach of his profession. Having received preliminary religious education from his father, Al Banna was admitted in a Government school. Since his youth Al Banna was fond of reading folk tales, establishing societies and joining mystic circles. Having completed his study in a teacher training school he decided to join Dral al Ulum (a religious institution) in Cairo where religious teaching used to be imparted on the modern pattern. Having observed license and general laxity of Islamic morality, Al Banna decided to launch a reformatory movement. He was led to organise group of students from Al Azhar University and the Darul-Ulum for preaching in the mosques. On account of these activities Al Banna not only gained valuable experience but was also able to win fame among the masses. After the completion of his study he was appointed as teacher at Ismailia. His appointment at Ismailia gave him the opportunity to observe English military installation and the administration of Suez Canal Company with its monopoly of the public utilities[6]. Therefore he was led to include a political element in his programme[7]. In the city of Ismailia he founded his movement of Moslem Brethren along with his six followers. According to Al Banna as Islam embraces all aspects of life therefore the organisation of Moslem Brethren had manifold objectives. The problem, which has been with Muslim revivalists, is that **they have ignored this fact that it was always spiritual confusion that was followed by political chaos.** Muslim revivalists instead of addressing the problem of spiritual confusion have always tried to resolve this problem by gaining political domination. They think once they are able to acquire political power the problem of spiritual degeneration would be resolved immediately. **The political decline of the Muslim world is not the cause but is the natural corollary of spiritual confusion.** Al Banna established the society of Moslem Brethren in order to rehabilitate the pristine purity of Islam. For this purpose he, along with his companions started organising meetings and arranging programmes in order to inform the people about his mission. His programme started gaining popularity among the lower classes. Muslim masses have been harbouring a kind of nostalgia about their past glory. They have no idea about the future and no ray of hope due to their abject poverty and inadequate education. Their problems never have been addressed by the Westernized elite or bureaucracy in poor Islamic countries. Therefore they have no recourse other than sending their children to Islamic Madrassas and listening to propaganda launched by fundamentalists. They would feel some kind of solace in the propaganda of demagogues and their simplicity led them to looking towards so called protagonists of Islam. The westernized leadership like Nasser and Bhutto has been eliminated in the Islamic world due to the intrigues of the West. This vacuum is being filled up by the fundamentalists. It is a very dangerous trend. As a result of it the clash between the West and Islamic world is imminent. The Muslim world, instead of reflecting over the causes of its backwardness and decline would try to seek refuge in conspiracy theory of history. According to this theory it was intrigue of the non-Muslim that was responsible for the downfall of the Muslim world. Let us determine why the programme presented by the Moslem Brethren proved to be attractive to the lower and middle classes. Here we would like to give a pertinent analysis presented by Cantwell Smith in his book "Modern Islam in History". He says , " Unfortunately, for some of the members of the Ikhwan and even for many of their sympathizers and fellow-travellers, the reaffirmation is not a constructive programme based on cogent plans and known objectives or even felt ideals but is rather an outlet for emotion…all this is to be understood in terms of a people who have lost their way ,whose heritage has proven unequal to modernity whose leaders have been dishonest, whose ideals have failed in this aspect, the new Islamic upsurge is a force not to solve problems but to intoxicate…"[8] Subsequent events proved this analysis to be worthwhile. Al- Banna finding that his programme was receiving satisfactory response decided to plunge into politics. He spills the beans. "In the time when you will have, oh ye Moslem Brethren- three hundred phalanxes each one of them equipped spiritually with faith and principle, mentally with science and culture and physically with training and experience, at that time ask me to plunge with you into the depths of the sea, to rend the skies with you and to attack with you every stubborn tyrant then God willing I will do it."[9] Later Al-Banna, having realised that time for action had come, started exerting pressure on prime minister Al-Naqrashi, who came to power after the first World War, in favour of his demands. He visited Al- Naqrashi again and again and urged him to speed up the achievement of national rights and the independence and unity of the Nile valley; otherwise, he said, he would call the nation to Jihad and take upon himself the leadership of it. It is an irony that the Ulama don't hesitate to dabble with politics but they don't want to give the right of interpreting Quran and Sunnah to anyone. Once a Deobandi scholar Mufti Muhammad Shafi wrote, "If a board of highly skilled medical doctors is constituted to

resolve economic problems of the country, or economists are gathered from all over to conduct research into a medical problem, the result would be failure and waste of time. Likewise, if laws are to be made for the country on the basis of the Quran and the Sunnah, then the people needed for the task are those who have deep insight and rich experience with the field of knowledge[10]. But **Ulama don't seem to have realised that politics is also a full time job. Political matters are too complex to be tackled with dilettantism by naive Ulama.** At that time Egypt was under the tutelage of the British and Al- Banna was putting pressure on the Prime Minister Al- Nuqrashi, to throw off this yoke without taking into consideration the complexities of international politics. It does not mean that Al- Nuqrashi was not trying to comply with the demands of Al Banna but the Moslem Brethren were not satisfied. They organised a demonstration of students which ended in a battle with the police and resignation of Cabinet. When Al-Nuqrashi came again into power he took harsh measures to quell the vociferous Brethren. As a result of this tussle a bitter belligerency ensued which culminated in the assassination of Al-Nuqrashi in December 1948.The Brethren were accused of this killing and their position worsened. Next, the government took stern action to cope with the situation. It violently attacked the association, persecuted and imprisoned its members. Al-Banna, finding the circumstances moving against his expectation, regretted his entry into politics. Despite the fact that his party had decided to participate in politics Al-Banna was bound to change his strategy. He said, "The thought which I have conceived is that our organisation should take upon itself the raising of the standards of the country religiously, socially and economically- neglecting the political aspects."[11] Here Al- Banna seems to have shown the same uncertainty and waywardness of mind, which has been the hallmark of the Muslim leadership over the centuries. Here we would like to quote the example of Mawlana Abul Kalam Aazad, Indian nationalist leader. During the Khilafat Movement of India he used to inspire the crowed with his fiery oration. He was a high- class orator. Once he said, " The secret of the rise of Islam doesn't depend on watching the surging of the rivers standing on the bank. If you want to see the rise of Islam you will have to burn your vessels like Tariq." He gave his verdict in favour of migration and asked the Indian Muslim that it was incumbent upon them to migrate. Having been impressed by his verdict, thousands of Indian Muslim, selling their property at throw away prices, migrated towards Afghanistan. The Government of Afghanistan sealed their borders and as a result of this migrants, who had become destitute, were bound to return leaving behind the small graves of their little children who could not bear the hardship of this ordeal. We are convinced with the idea of Mawlana Azad that the rise of Islam doesn't depend on watching the tide of the river standing idly on the bank but does the rise of Islam depend on committing such types of absurdities? **Had these revivalists left the political matters with politicians it would have been better for the Muslim community and for them also.** The Moslem Brethren movement received a great shock when Al-Banna was assassinated on 12 February 1949.Though this movement was banned in 1956 it remained smouldering over the years. Now at the present stage, having shunned its positive aspects, it has presented Islam as a negative force by resorting to terrorism. Actually the movement of the Moslem Brethren is a phenomenon that emerged as result of a clash between modernism and orthodoxy. It has also its counterpart in Pakistan in the form of Jama'ate Islami. Their reaction to modernism and western domination doesn't mean that they have got a positive solution or even understanding of the problems the Muslim community is confronted with. They appeal to the passions rather than reason. They don't bother to solve the problems positively nor do they allow anyone else to take this venture. Instead of providing social justice to the masses they are interested in raising issues in the name of Islam in order to maintain the status quo. In this way they are serving the interests of retrogressive forces. With the connivance of some dictators and vested interests these groups have been able to establish themselves in the media and in educational institutions. They not only have stopped the commoners to take full benefit of the scientific advancement of modern era but they have also been able to distract the attention of the middle classes from the real problems by exploiting their religious susceptibilities. They don't realize this fact that in past whenever the Muslim world had to face a severe intellectual challenge, it took centuries to come out of it. Even the process of consensus on some major issues took centuries to be formed in the past and even the Imams and Jurists whose opinions are widely accepted today were labelled as heretics by the fundamentalist Ulama. Fundamentalism has a very long history in the Islamic world. According to I.H. Qureshi, **"The early Khariji leaders were fundamentalist and were not willing to apply the principles of Islam to human problems in a rational manner. Soon after Ali's election, they pressed upon the need of applying the Quran as they understood it to the situation arising out of the politics of the day. Let the Quran speak, they insisted vehemently. Ali brought a copy of the Quran in an assembly and said, " Here is the Quran between the two boards** (of its binding). **How will it speak ? What Ali wanted to impress upon these unreasonable fundamentalists ... was that the teaching of the Quran was to be understood and applied rationally."**[12] Today the attitude of these groups is the same. They have been stressing upon this point that only that form of Islam should be implemented, which they consider to be true. Here we would like to quote some verses of Mawlana Rumi in connection with their authoritarian approach in interpreting Islam.

If thou learn the tongue of the birds

Thou can't know their heart

If thou understand the melody of the nightingale

Thou can't grasp its whispering to the flower

Therefore in final analysis the outcome of struggle of these movements is not promising and adherents of these

movements are groping in the dark.

AN ANALYSIS

The analysis, thus shows how both Modernist and Fundamentalist responses failed in the modern world and we are to seek a certain haven that might push and prod the Muslim world into a positive and dynamic force to cope with the present ordeal. Toynbee comes to our rescue here saying, *" Indeed under the impact of the West the great deeps of Islam are already stirring, and even in these early days we can discern certain spiritual movements which might conceivably become the embryos of new higher religions. The Baha'i and Ahmadi movements which from Acre and Lahore, have begun to send out their missionaries to Europe and America, will occur to the contemporary western observer's mind..."*[13] Both the movement Bahaism and Ahmadiyyat that seem to have the potential are hence to be discussed briefly. As far as Bahaism is concerned it claims to be an independent religion and has no concern with the renaissance of Islam despite the fact that it has not introduced any new principle, which has not been introduced by Islam. As far as the Ahmadiyya movement is concerned it has no concern other than to rejuvenate Islam. **Even in the words of Dr. Asrar Ahmad an ultra orthodox Muslim scholar of Pakistan " The Founder of Ahmadiyya movement emerged as a defender of Islam and he defeated the Christian missionaries and Arya Samaj protagonists of Hinduism in open discussions and became very popular among the Muslim intelligentsia.**[14] In order to analyse the Ahmadiyya movement we have to move towards India where it emerged.

INDIA'S BACKGROUND

Before dilating upon Muslim reformatory movements of the 19th century it will not be impertinent to have a retrospective glance over intellectual tradition of the Muslim in India. The spread of Islam in India was mostly indebted to the altruistic efforts of Muslim saints. Muslim historian consider Muhmood Ghaznavi , Shuhabuddin Ghuri and Aiabuk as the founders of Muslim rule in India. But without the blessing of Abul Hussan Khurqani no Muhmood could have succeeded and without the invocation of Huzrat Khawaja Mueenuddin no Shahabuddin could have got a foothold. When Amir Khusro wrote these verses visiting the tomb of Huzrat Nazamuddin Muhbube Alahi , he was very right.

Fair maiden is sleeping on the wreath of roses
Covering her countenance with tresses

Oh Khusro let us go back to home
Evening has prevailed over four corners

It was a historical fact that after the demise of Huzrat Nazamuddin Aulia the decline of Delhi dynasty set in. With the coming of Muhammad Tughlaq on the throne, a bitter controversy started between the state and the institution of Khanqa. As a result of this clash rebellion spread all over the country. After that not only did theTughlaq Dynasty disintegrate but there did not emerge any great mystic personality in Chyshtia order till the time of Mughal emperor Shah Jahan when Shah Kalimullah Delhavi revived this order. With the demise of great personalities, the institution of Khanqah changed into a hereditary property and the honour of khilafat that was previously given on the basis of strict discipline and hard moral training used to be considered as a birth right. As a result of it un- Islamic rituals and thought of heterogeneity crept into Muslim milieu. This spiritual confusion was followed by political chaos. On the other hand orthodox Ulama, keeping in view local tradition and circumstances, did not exhibit any creative genius for exercising ijtihad they always looked towards central Asia , Iran ,Arab for guidance. Even before British rule became established in India, political authority started escaping from the hands of the Muslim. Shah Wali Ullah rose to the occasion. He realized that political chaos was the result of spiritual confusion. Having taken a courageous step, he translated the Quran into Persian in order to disseminate the knowledge of Quran. Shah Wali Ullah was interested in resolving differences of opinion and conflict existing among various Islamic sects and schools of thought. He was advised by his spiritual mentor Shah Abu Tahir Madni, " The personality of the Holy Prophet was a comprehensive one and with this comprehensiveness it was possible to reconcile what superficially appeared incompatible." [15] Motivated by this approach Shah Wali Ullah stood to find a point of unity among the different sects of Islam. His conciliatory approach bore fruit when Shia and Sunni were united and fought against Murhatas in the battle of Paniputt. Shah Wali Ullah was the first among Muslim Clerics who put forth this idea that "**Society that was starved for the essential needs of life could not achieve spiritual fulfilment."** [16] He extended the barrier of traditional learning and he was in favour of Ijtihad. But his successors could not follow his line of action because The British East India Company was a factor that escaped his notice. Due to the emerging power of the East India company Muslims came under severe pressure and in order to keep the unity intact Muslim leadership decided in favour of Taqlid(conformity) instead of Ijtihad. The Muslim community remained stagnant because political upheaval would not change the status of established institutions in the past. But when Muslims got united under the leadership of Syed Ahmad Shaheed it was too late. Although Syed Ahmad Shaeed's movement failed to achieve its political objectives, but it had left far reaching effects on subsequent movements. " Ahmad's revival of the ideology of Jihad became the prototype for subsequent Islamic movements in South and Central Asia and is also the main influence over the Jihad network of al Qaeda and its associated groups."[17] Ulama had been very conscious to regain past glory. Once a discussion was held among the Indian Ulama whether, keeping in view their scarcity of resources, they should participate in the war of 1857 or not. Muhammad Qasim Nanawtavi , Founder of Deoband, asked the question", **are we as resource less as Muslims were in the battle of Baddar?" All the Ulama unanimously answered in the negative. They decided in favour of war and the result was obvious. The Ulama did not**

seem to have realised that at that time The Holy Prophet was himself there. Muslims who participated in the battle of Baddar were gifted with unbounded spiritual resources and wealth of the Holy Prophet's prayers. How mistaken were the Ulama who were comparing themselves materially but not spiritually with early Muslims. *Muslim clerics have been seeking causes for the downfall of the Muslim community in the external world while the causes responsible for their trouble can be found in spiritual realm.* No one can dilate upon this subject other than famous historian Toynbee. He says, **"Thus Islam is once more facing the west with her back to the wall, but this time the odds are more heavily against her than they were even at the most critical moment of the crusade, for the modern west is superior to her not only in arms but also in the technique of economic life, on which military science ultimately depends and above all in spiritual culture the inward force which alone creates and sustains the outward manifestations of what is called civilization.**[18] *But in this age the Ulama are so occupied with the Idea of imposing Islam by force, that they deny the sanctity of a Hadith that describes the struggle with one's base desires as the greater jihad.*[19] They don't seem to have *realized that after 13 hundred years* of Moses when the Jews had to face similar challenge from the Roman civilization it was not the military struggle of the Jews that could cope with the situation but it was the efforts of the followers of Jesus, who were equipped with only spiritual force that enabled them to penetrate into the European world and build a new civilization on the ruins of the old one. No one can render this service for Islam except the person for whom prophecy has been made by The Holy Prophet(PBUH). Therefore the Ulama, instead of misleading the Muslims towards wrong notions based on their wishful thinking, should try to identify the Imam of the age in accordance with examples of previous Ummahs. Because according to the Holy Quran The Holy Prophet(PBUH) was appointed prophet similar to that of Moses. Therefore at this stage the Muslim Ummah can come out of this quagmire by directing the Jihad towards base desire and by projecting the Islam peacefully with arguments as was done by Jesus after 13 hundred years of Moses and as has been suggested by Promised Messiah (founder of Ahmadiyya Community) 13 hundred years after The Holy Prophet(PBUH). Now we move towards Aligarh movement to gauge the potential of a modernist movement.

ALIGARH MOVEMENT

The Muslim elite that was enjoying some privileges even at that stage, after the debacle of 1857, fell into the abyss of ignominy and oblivion. Sir Syed was watching the whole episode critically. He was of the opinion that if the Muslim didn't adjust them with changing circumstances they would as a nation be annihilated. With this end in view on the political side he took venture of removing misunderstandings between the Muslims and the British Government and on the other hand he tried to interpret Islam in the light of modern scientific discoveries and changing social system. First of all he started interpreting the Quran in accordance with its literal meaning but later on finding it hard, he trod the path of Ikhwan-us -Sufa in interpreting the Quran allegorically. In this venture of harmonising Islam with the demands of the modern age especially he and his colleagues generally discarded Hadith , Fiqh and consensus declaring them untrustworthy . They curtailed Islam to adjust it to the newly introduced capitalist system in such a way that even some western authors made it a target of their criticism. In this connection W C Smith says, " Sir syed, in rejecting the old fiqh, did not replace it with a new one, nor has any of his successors done so, but emphasised only the general moral principles of the Quran. The prophetic Makkah Scriptures quoted more and more, the legalist **Madinah ones less."**[20] **How wavy was Sir Syed's attitude in connection with the interpretation of the verses of the Holy Quran as compared with the bold stance of the founder of the Ahmadiyya community who said, " whosoever gives up even a single injunction of The Holy Quran will close the door of his salvation with his own hand."** Sir Syed went further and held that religion was of secondary importance in the process of evolution of civilization and he also separated morality from religion. Advancing further his colleague, having discarded the basic Islamic sources, declared that a predominant portion of The Quran consisted of moral injunctions, historical stories and prophesies that had no relevance with cultural, social and political history of mankind.[21] **How this kind of wavering and faltering attitude towards the constituents of faith can become a source of inspiration and motivating force for the younger generation to withstand temptation and to offer sacrifices for good causes.** This is the reason that we have the most *corrupt intelligentsia of the World, which can support any dictator who may usurp the power with impunity because there is no dearth of people belonging to judiciary, journalism, clergy and politics who can keep up any dictatorial regime for their material interests.* Sir Syed and Maulvi Charagh Ali could not realize that social demands and modern philosophical concepts on the basis of which they were ready to sacrifice their Islamic heritage may prove to be mere illusion in the light of future discoveries. In this way new generation dichotomized by the two cultures was rendered incapable of accomplishing any creative work. Due to the influence of inferiority complex the characters of Deputy Nazir's Novels seem to have been inspired with the moral books of Christian missionaries. Undermining the metaphysical aspects of religion and dissociating it from the process of evolution of a civilisation they overlooked the real problem the Muslim world was confronted with. **Even Mawlana Mawdudi an orthodox** religious scholar appears to have adopted an eccentric approach when he discussed the causes responsible for the downfall of Indian Muslims. He says, **"At the time when Shah Wali Ullah, Shah Abdul Aziz and Shah Ismail were born amongst us. Europe had awakened from its deep slumber of the medieval age with a new impetus and inventors, research scholars and explorers were born in large numbers who were able to bring about revolutionary changes in the world... Syed Ahmad**

and Shah Ismail who took the venture to bring about an Islamic revolution practically, they made all the possible arrangements but they could not think of sending a delegation of wise Ulama to Europe in order to find out as what the source of vitality and progress of the nation was that , using new sources , new technology and new scientific knowledge, was advancing like a storm in all direction."[22] In this way, ignoring the spiritual factors when the Muslim elite, under the inspiration of Sir Syed school of thought and Mawlana Mawdudi's above mentioned approach tried to achieve material targets but what they did get has been described by I H Qureshi in these words, *" the craze for material development so gripped the ruling elite of Pakistan that even without achieving much in the way of scientific progress it has already broken the country into parts and threatens further disintegration."* How true I H Quresh is when we observe the present condition of Pakistan. Military operations that are being conducted in two provinces seems to undermine solidarity of the state and threatens disintegration. **It has already been said that simple borrowing of a foreign system ...shorn of the spiritual, moral and cultural basis, which gave birth to it, is not likely to produce results.[23]** In the light of this discussion it is evident that leaders of these movements were misdirected in search for the solution of the problem Muslim world was confronted with. They were trying to find them in external world while the causes responsible for their decline lay inside.

REACTION

On the other hand there was such a group of Ulama that didn't pay any attention to the demands of the changing scenario. In fact the debacle of Delhi was similar to the sack of Baghdad. Therefore the Ulama of Deoband jumped into an arch of their cherished world with fundamental sources in their hands in order to survive the overwhelming deluge of imperial domination. The Ulama of Deoband fostered a kind of turning away from the issue of the organisation of state and society, towards a concern with the moral qualities of individual Muslims.[24] On the other hand some Ulama jumped into the dynamics of modern world and emerged with duality of character. According to Sheikh Ikram they were cherishing the dream of establishing a Divine empire but practically they were unable to continue publishing a magazine of fifty pages at the time of scarcity of paper. Al- Ma'rif journal of Nadwat al Ulama *that used to pungently criticise modern civilization appealed to Muslim traders to offer donations to them by referring to some examples of western traders who used to donate lot of money to some educational institutions. The Same journal further pointed out that if the West had achieved tremendous progress by dint of some gifts Indian should not be amazed because without Akbar it would have been impossible to find Abul Fuzl and Fazi. Commenting on these remarks of Al Ma'rif, professor Sheikh Ikram, gives a remarkable analysis, which will be enlightening for readers. " If we want that rich Muslims might patronize literary activities in the manner of their counterpart in the West. Then we will have to increase the number of the wealthy Muslims and enable them to multiply their wealth. But unfortunately Ma'arif organ of Nadwat- al - Ulama, does not realise its importance rather it create hurdles to impede this process. If Ma'arif wishes that people like Sterling and Carnegie may be born in the nation, then it will have to understand that how they had amassed their millions of dollars. Did they ever object to adopting modern ways of trade in order to expand and organise their business. Did they ever hesitate to insure their machines and factories to cover financial risks? Did they have to face any legal restriction with respect to their business as some Ulama and especially Suleman Nadwi of Al Ma'rif and his colleagues want to impose on the Muslim businessmen but the fact is that Ma'rif is not only ignorant of the prerequisites that are essential for development of business and industries on a large scale in the modern age, but it also abhors the very social system and civilization that produced Sterling and Carnegie."[25]* Sheikh Ikram, one of the two genuine historians of Pakistan, had been working on the intellectual history of Indian Muslims throughout his life. No one can surpass him in his incisive analysis of the situation. Many years have passed since Sheik Ikram said these words but the situation is still the same. **The Ulama have been creating hurdles in the way of transforming society into a modern Islamic welfare state. Now they have been joined by the Deobandi Ulama. Unfortunately the Ulama of Deoband as a group opposed the idea of Pakistan. Mawlana Hussain Ahmad Madni was the leader of the Deobandi group. He was supporting** the **Congress because of his conviction not because** of any **monetary gain as** was **described by Isphahani, a Muslim league leader.** *It was most unfortunate that western educated elite and* religious divines could *not form a united front for the cause of Pakistan.* Therefore after the creation of Pakistan the Ulama were made a special target of criticism by the liberal group. The Ulama responded their criticism by linking Islam to every issue from constitution to land reform. Given the situation that most of the population of the country is still illiterate and Pakistanis are very touchy about religion and have very responsive chords in their heart for Islam. Therefore the **Ulama, as an operator of religious symbolism, have the ability to foil any effort on the part of the Government to transform the society. No doubt about it the Ulama of Deoband rendered commendable services to save the heritage of Islam in the colonial period. Their perception was that when the deluge of imperialism receded they would be able to implement their perception of Islam. Now they don't seem to have realized that social setting has completely changed. The Ulama have neither suggested any way out nor do they want to allow any other representative body to interpret Quran and Sunnah. They openly denounce the legalization of bank interest but they have not resolved this problem with creative ability.** *"Ihtishamul Huq Thanvi could openly denounce the legalization of bank interest in 1963 but in early 1970 received a bank loan of four hundred thousands rupees at an interest of 7 percent from the industrial development Bank of Pakistan in order to set up a towel factory."[26]* As

a result of this situation Muslim societies have fallen prey to stagnation and inactivity. In this situation the Muslim world is looking towards miracles that may happen and bring them out of this mess. But God helps those who help themselves.

WAY OUT

After the post independence era the Muslim masses started looking towards Ulama, Rulers, reformers and intellectuals for guidance and amelioration. But every one disappointed them. Fazlur Rahman, **an enlightened scholar, surveyed the situation with great precision in his article "Islamic Modernism". Reform process needs some kind of motivation force. From Where will come this required force? Rulers who have the chance to carry out this process cannot dare to do it in the name of unity and solidarity of the society. Fazlur Rahman very rightly mentioned that "A state of true stability and solidarity does not consist of merely a static internal cohesion of the various factors and elements of a society; it consist of an adjustment of the total social organism to movement and change."[27] Reformers cannot dare to recommend** these reforms because they cannot withstand the opposition of the masses," When these people are with the masses they identify themselves with mass religion, When **they are in the company of the elite , they express contrary views...Muhammad Iqbal , for instance, wrote his Reconstruction of Religious Thought in Islam, which contained sweeping reform proposals in English- a language not understood by the masses or the Ulama , and kept his powerful and moving poetry- meant for the common man - mainly free of such reforms."[28]** Who will fill this vacuum? The Muslim world needs a motivating force and creative modus operandi that may lead towards certain haven. Now we look towards the Ahmadiyya movement. Could Ahmadiyya movement provide us with required guidance?

AHMADIYYA MOVEMENT

13 hundred years after The Holy Prophet, Promised Messiah (Founder of Ahmadiyya Community) emerged in the Muslim world as Jesus was sent by God to the Jews 13 hundred years after Moses. At that time the Jews were passing through an ordeal. They were subjugated by the Romans. They were waiting for a Messiah who could recover their past glory. They were involved in ritualism. When Jesus tried to make them *enliven spiritually, they turned against him. According to their perception they had Sharia with them and there was no need of anyone who could teach them in this regard what they needed was an empire. They have been waiting for that person for the last 26 hundred years.* When the Promised Messiah emerged in the Muslim world they were also passing through similar ordeal that even they who were living in state of ecstasy were awoken to realise that new era had ushered in. **From the bank of the Nile to the corner of Kashghar the Muslim world was facing the West with her back to the wall. On the one hand the crowns of Kings were melting with the burning heat of Western politics and on the other hand changes taking place in an unprecedented manner were unbalancing the intellectual equilibrium. Turkey, the last star on the horizon of the Islamic world, was at its twilight. The slogans of Pan-Islamism disappeared like smoke. In India all the hopes were dashed when Sayyid Ahmad Shaheed's campaign met with disaster at Balakot. When the sun of seven hundred years glory of kingdom of Delhi eclipsed, the scene turned into a gory picture. In this Scenario saviours rushed forward. Some stressed to follow the West and some remained steadfast to their ethos. But none of them, treading the suggested path emerged as a saviour of the nation.** The problem Muslims were confronted with was not that they had no leader. In fact there was no dearth of leaders among them. But no one was convinced with this philosophy that even now God speaks to those whom He is pleased. Therefore every one was chained with shackles of tradition. When it appeared that time was going to pass its verdict about the destiny of this community, suddenly a champion of Islam, whose heart was filled with love of The Holy Prophet(pbuh) and whose eyes illuminated with dust of Maddinah and Najaf emerged from the remote corner of Qadian and declared that not even an iota of the Quran should be considered cancelled. The founder of the Ahmadiyya movement proved the truthfulness of Islam scholastically, producing strong arguments, and in addition to it with **Divine help showed such miraculous signs that inspired true faith in a living God among his followers. In fact at that time supernatural faith was urgently needed by the Muslim community. The Muslim world had lost its political domination and apart from that the foundations of faith were being violently shaken under the influence of new ethos of Naturalism. According to this theory,** *"every complex was to reduce into the simple, of the higher into the lower. Psychological phenomena may be explained in terms of Physiology, Physiological in terms of Chemistry, Chemical in term of physics and physical in terms of matter and motion."[29] Sir Syed Ahmad Khan was the protagonist of this theory* and introduced into the Islamic milieu by publishing his exegesis of the Holy Quran. **Having been uprooted from its tradition and exposed to such kind of intellectualism, Muslim youth lost its confidence and faith and were rendered incapable to perform any altruistic service for the cause of the community. The Promised Messiah restored that lost faith by showing miraculous signs. He categorically said with confidence and certainty, " People of the world may be inclined to think that it is Christianity which may ultimately spread throughout the world, or it may be Budhism which will prevail in the end. But they are certainly wrong in these conjectures. Remember that nothing happens on this Earth unless it has been so willed in Heaven. And, it is the God of Heaven who revealed to me that ultimately it will be the religion of Islam which will conquer the hearts of the people. [30]** No leader of the Islamic world can claim it like the Promised Messiah with such certainty and confidence because he was endowed with spiritual experience. **Nations cannot survive with superficial rationality but with supernatural faith.** *Once Suleman*

Nadvi asked Dr, Tagore about the causes responsible for the failure of Brahmu Samaj movement despite the fact that its principles were very reasonable, altruistic and based on justice and there was nothing in it contradictory to logic. Dr Tagore gave him beautiful answer, " that it failed because it did not have any noble personality behind it that could attract our attention and become an exemplary model for us to follow." [31] The same was the case with all the other modern reformatory movement in the Islamic world. None of the leaders of these movements, as they did not have direct communion with God, were able to inspire true faith among their followers and to enable them to march successfully through the dynamics of modern age. True faith in a metaphysical being is absolutely necessary and without which no civilization can survive and make progress. It is even indispensable for the very survival of mankind. Toynbee, having studied the history of almost all the civilizations of the world has come to this conclusion. He says, **"An ark of civilization that had travelled a time - distance of some five or six thousands years across the ocean of history was making for a reef which its crew would not be able to circumnavigate."**[32] The second problem Muslim world is confronted with is wrong interpretation of the concept of Jihad on the part of revivalists. From Al Banna to Mawdudi none appear to have tackled this problem successfully. They are of the opinion that Islam was spread by force in the past and it should be spread by force again in this age. Their concept of Jihad has strengthened the tendencies of exclusivism in the Muslim world. **Due to this confusion it has become difficult for the Muslim world to be a viable part of the polity of the nations. In this regard the Promised Messiah took a bold stance.** He says , *"None of the true Muslim who ever lived maintained that force should be employed in the spread of Islam . On the other hand Islam has always flourished on the strength of its inherent qualities of excellence. Those who, having the distinction of being called Muslim, yet believe that Islam should be spread with force, do not seem to have any awareness of the inherent beauties of Islam.*[33] **Due to this concept of Jihad Ahmadis have been ridiculed and criticized in the Islamic world for more than last hundred years. Now at this stage the concept of jihad that has been projected by the Promised Messiah appears to have prevailed. Now we present the case of the Ahmadiyya movement.** At an early stage of the movement having read the books of founder of the movement Sir Syed declared them unavailing viz a viz problem of the Muslim community because founder of the movement was calling people towards Quran and spiritual renaissance, while Sir Syed was seeking panacea of all the ills of Muslim community in the pursuits of western education. In the fifties when historians were passing scathing remarks about the line of action adopted by Sir Syed , Toynbee was able to realize the potential of the Ahmadiyya movement. Now in the nineties the Ahmadiyya movement availing itself the opportunity of adopting modern means of communication entered into a new phase of its struggle. The scenario of that age appears to me as if the forces of darkness were trying their utmost to extinguish the lamp lit by the Holy Prophet for the guidance of mankind. The people were so entangled in the whirlpool of doubts as shedding leaves of an autumnal tree wither about here and there at the mercy of the roaring windstorm and find refuge no where. Their state was as if they stood at the threshold of an extremely narrow bridge and no one was able to cross it, altogether, some while crossing it, sometimes discarded a portion of Quran sometimes Hadith and sometimes put aside Sunnah. When it appeared that time was going to pass its verdict about the destiny of this community with its merciless hand. Suddenly a man of

God emerged from remote corner of Qadian and he crossed the bridge in way that he never discarded the Quran , Hadith, Sunnah and consensus. He never allowed in any way to undermine the central position of The Holy Prophet(pbuh). Under his spiritual guidance the caravan marched forward to realize the renaissance of Islam and the forces of darkness started receding to clear the way. The silver lining became visible. *And in the scorching heat of scepticism the Ahmadiyya movement has emerged like a large shady tree whose roots are firmly fixed in the ground and whose branches spread up to heaven and it has the capacity to provide shelter not only to the Muslim world but also to the whole mankind and it has the panacea for all their ills.*

On that path will flower the twilight of your dress
From this roof the sun of your beauty will emerge
From this corner will break the henna- coloured ray
From this door will flow the quick silver of your walk

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ANSWERS / جوابات

Ansars paper 1st quarter 2007.

10 Conditions of Bait and the responsibilities of an Ahmadi

شرائط بیعت اور احمدی کی ذمہ داریاں

Questions.

-1 There are nine kinds of sins mentioned in the second condition of initiation which we should eschew , write their names.

2- On December 1st 1888 the Promised Messiah made a general announcement for bai'at by istihar (advertisement). What was his guidance in addition to this?

3- The Promised Messiah says that the essence and spirit of prayer lie in supplications. From which book was this quote taken?

4- The Promised Messiah took the pledge of allegiance on March 23, 1889. On this occasion a register was prepared to record this historical event. What was its name?

5-What type of shirk did the Holy Prophet (SAS) worry that his ummah may adopt?

6 - Write down some of the different types of shirk.

7- The Word 'Ghafar' has been derived from the word 'istaghfar' . What is its meaning?

8- Please describe in one sentence the meaning of the word 'Bait" as given by the Promised Messiah.

9- With reference to the hadith related by Hadhrat Ma'az bin Jabul, what is the prayer that we have been taught to recite after salat?

Answers

Q1. False-hood,fornification/adultry, trespasses of the eye, debauchery, dissipation, cruelty, diahonesty, mischief and rebellion.

Q2. Ayamul sulha- roohani Khizain vol: 14 page 241.

Q3. That those who come for bai't should first perform istikharah.

Q4.It was called bai'at for repentance, seeking righteousness and purification.

Q5. They will suffer from ostentations in their actions and they will be prey to their hidden desires.

Q6. Three classsifications of Shirk has been described

1st ; unity of being,to worshipidols and moon

2nd ; restoring to ostentation and following one's desires

3rd ; To rely upon something instead of Allah

Q7. Covering and suppressing.

Q8. To take Bai'at means handing over your life to Almighty Allah.

Q9 اَللّٰهُمَّ اَعِنِیْ عَلٰی ذِکْرِکَ وَ شُکْرِکَ وَحُسْنِ عِبَادَتِكَ

Allah, help me in remembering you and being grateful to you and worshipping you in the best manner.

سوالات

۱۔دوسری شرط بیعت میں ۹ برائیوں سے بچنے کے لیئے کہا گیا ہے۔ان کے نام لکھیں۔

۲۔حضرت مسیح موعودؑ نے یکم دسمبر ۱۸۸۸ء کو ایک اشتہار کے ذریعہ سے بیعت کا اعلان فرمایا۔اس موقع پر آپ نے کونسی زائد ہدایت فرمائی۔

۳۔حضرت مسیح موعودؑ فرماتے ہیں۔نماز کا مغز اور روح بھی دعا ہے۔یہ حوالہ آپکی کون سی کتاب سے لیا گیا ہے۔

۴۔حضورؑ نے ۲۳ مارچ ۱۸۸۹ء کو پہلی بیعت لی۔اس موقعہ پر تاریخی ریکارڈ کے لیئے ایک رجسٹر بھی تیار کیا گیا اسکا نام لکھیں۔

۵۔ حضرت رسول کریم ﷺ نے اپنی امت کے کس قسم کے شرک میں مبتلا ہو جانے کا خدشہ فرمایا تھا۔

۶۔شرک کی مختلف قسموں کے نام لکھیں۔

۷۔لفظ غفر جس سے استغفار نکلا ہے۔اسکے کیا معنی ہیں۔

۸۔حضرت مسیح موعودؑ نے بیعت کے جو معنی لکھیں ہیں اسے ایک جملہ میں لکھیں۔

۹۔حدیث میں حضرت معاذ بن جبل کے حوالے سے وہ کونسی دعا سکھلائی گئی ہے جو ہر نماز کے بعد پڑھنی چاہیے۔

جوابات

سوالنمبر ۱۔جھوٹ۔زنا۔بدنظری۔فسق۔فجور۔ظلم۔خیانت۔فساد اور بغاوت۔

سوالنمبر ۲۔ایام الصلح۔ روحانی خزائن جلد نمبر ۱۴ صفحہ ۲۴۱۔

سوالنمبر ۳۔استخارہ مسنونہ کے بعد بیعت کے لیئے حاضر ہوں۔

سوالنمبر ۴۔بیعت برائے تقوی و طہارت۔

سوالنمبر ۵۔اعمال میں ریاء سے کام لیں گے اور مخفی خواہشات میں مبتلا ہو جائیں گے۔

سوالنمبر ۶۔شرک کو تین قسموں میں بیان کیا گیا ہے

اول ذات کے لحاظ سے توحید، بتوں اور مورتیوں کی پوجا

دوم ریاء اور خواہشات کی پیروی

سوم خدا کے علاوہ کسی اور چیز پر انحصار کرنا

سوالنمبر ۷۔ڈھانکنا اور دبانا

سوالنمبر ۸۔بیعت سے مراد اپنی جان اللہ کے حوالے کرنا ہے۔

سوالنمبر ۹۔ اَللّٰهُمَّ اَعِنِیْ عَلٰی ذِکْرِکَ وَ شُکْرِکَ وَحُسْنِ عِبَادَتِكَ

اے اللہ تعالیٰ! تو مجھے توفیق عطاء کر کہ میں تیرا ذکر، تیرا شکر اور اچھے انداز میں تیری عبادت کر سکوں۔